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"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

PUBLISHED WEEKLY BY NATHAN WHITING.

NO. 42.

NEW-HAVEN, MARCH 14, 1835.

VOL. XIX.

Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

REV. MR. MASON'S JOURNAL.

TAVOY.

At our last dates, Mr. Mason was recovering from a dangerous illness; and, feeble as he was, had formed the intention of entering immediately upon the journey which is detailed below. Mergui is about 150 miles south of Tavoy.

From Tavoy to Mergui.

Paga Ya. Jan. 14. In my present excursion, I have a companion, in a pious captain of the army, who cares for the souls of the heathen. We have made but a short stay to-day, owing to my want of strength from late indisposition.

A Husband won.

"How long have you felt thus?" I asked, addressing a traveling Karen, after worship this evening, who had been professing his attachment to Christianity. "Ever since my wife died," he replied. "She died trusting so firmly in the Lord Jesus Christ, and with such peace of mind, that ever since that time,* I have believed and loved the Gospel." This was a case of which I had never before heard. God grant that there may be many such.

Two hopeful Cases.

17. Among the people at worship, to-night were two persons from a neighboring village, who, for the first time expressed hope in Christ, and requested admission to the ordinances. They give good evidence of having passed from death unto life, receiving confirmation also from the fact, that they are from a neighborhood of opposers to religion.

Siamese Karens.

18. A Siamese Karen was at worship to-night,—one of a large party of Siamese now in the province. I saw him here two years ago, and several of the Christians have visited him in his own village, where he is head man. He says there are many Karens in Siam, who are believers in Christianity, and that they are anxiously hoping to see the teacher come among them. Twenty persons in his neighborhood have abandoned offering to Nats, through the preaching of

*Six Months.

a prophet that has lately arisen among them. They cannot come here, he added, because the Siamese governors compel all the people on the frontiers to swear most solemnly that they will not leave the country without permission; and the oath is repeated every three or four months, to keep its penalties fresh in their minds.—*Bap. Mag.*

From the Sunday School Journal.

LETTER FROM A NATIVE PAGAN.

Ceylon, September, 24th, 1833:

REV. AND DEAR BENEFACTOR,—I embrace this opportunity to write you a letter in a short compass, and beg you to read it. After some time, I was taken in the central school at Battacotta, I have written you two or three letters, and I am very sorry that I have received no answer to either. In the year 1820 I was received into the boarding school under the Rev. Mr. Spaulding, and was educated by him as a preparation for admission into the central school at Batticotta. In 1822 I was received into the Seminary at Batticotta, under the Rev. Mr. Poor, and attended to several services in English and Tamul languages with the first class. The studies I attended, and many other things, may be known from my last letters to you, or from the reports of that seminary. In September, 1827, I left the seminary with a recommendation from the Missionaries, and was employed under the Rev. Mr. Winslow, as a catechist and a teacher for the female central school, and for the boys from the free school at Oodooville. And now, as Rev. Mr. Winslow has gone to America, on account of Mrs. Winslow's death, I am employed under Rev. Mr. Spaulding, at the same place, and in nearly the same employments. Further I am very glad to say, that though I for many years neglected his calling, disregarded his words, abused his holy spirit, and brought dishonor to his holy name, yet my Saviour the Lord Jesus Christ, was so pleased as to make me his own disciple, and to receive me into his church.

I praise his holy name, for I hope that he has opened my dark eyes to see the light of the gospel, and my own dangerous state, and has cured my leprosy, redeemed me from the bondage of the devil, and sanctified me by his own blood; and I thank you and those of your society (my kind benefactors) for the favors I received from you and them.

The charity you have done to me is very great, for you have done it to me a stranger and an unknown person, who is unable to give you any reward; therefore I pray to our Lord that he may increase your

happiness in heaven, and I promise to you that I will be grateful and attend to any service you would be pleased to bid me. Moreover, the light of God shines in every part of this Island, Ceylon. Though many have seen the light, yet few of them walk in it; though the devil and his army standing together try very much to destroy the kingdom of Christ, yet he trembles very much, seeing that he and his army are unable and strong not enough to overcome our Lord Jesus Christ and his army.

We see that the kingdom of Christ and his army are becoming larger and larger from time to time. We see that some wicked people attentively read the Bible and make songs from it against the horror of Christ. We see that many heathens are reading the Bible to pick out something from it and dispute with the Christians. On the other hand we see that many, many are reading the Bible, singing the songs, and thus praise the name of our Lord: they all are with peace and happy; they all are alike children from the same father. The Islanders are very much improved in Christian knowledge and in various sciences.

Now many thousands of males and females are able to read and write, and to understand their language, while many of their forefathers were ignorant. Many hundreds of males, and a few females, have improved in the English language. Passing this; after I left my study, and before I joined with the church of Christ in January, 1828, at the age of 20, I married a heathen wife, one of my relations, whose mind is inclined to attend the sermons on the Sabbath days, which is uncommon and dishonourable among the heathen. I have two children, the first a son of three years of age, whose name is Jacob, and the other a daughter, six months old. My parents have five sons and two daughters, of whom I am the oldest. Two of my brothers are learning at Batticotta seminary: one of them is church member; the elder of my younger sisters is learning here in the school, (whom I brought in the school with much pain from our relations and friends, because she is a girl, and it is uncommon among them to send such persons to such places as this.) The other three are with my parents. My father is a teacher of a native free school.

I am an unfortunate is not seeing you face to face in this world; but on the other hand, I hope I am a fortunate, for the Lord Jesus is my Saviour, and you are my kind benefactors, who are pleased to supply all my wants, and because I hope we can in the next world see one another, and praise our heavenly Father and our Lord Jesus Christ. Lastly, I let you know that I am a very poor in books of any kind, and unable to buy any of them, and beg you to remember us all in your prayers.

Your obedient servant,
R. W. BAILEY.

POPERY.

STATISTICS OF THE ROMAN CATHOLIC CHURCHES IN THE UNITED STATES.

'We must be in haste,' wrote the Rev. Mr. Fenwick, a Catholic missionary, of Cincinnati. 'If the Protestant sects are beforehand with us, it will be difficult to destroy their influence.' It will be interesting to Protestants, to see the result of these urgent applications to Europe, for Popish priests to 'destroy the influ-

ence' of Protestant denominations in the United States.

We have recently procured the *Catholic Laity's Directory*, published by J. Myers, at the Catholic cathedral, Baltimore. It contains 152 pages, mostly statistical. The cover is adorned with a triple crown, representing the one worn by the Pope, and intimating that the inhabitants of the United States, at least the Catholic portion of them are, or ought to be, the liege subjects of his holiness at Rome. Perhaps it is also intended to render the republicans of 'this too free country' (as the Catholic priests term it) more familiar with the insignia of that royalty, which will prevail in the golden days when the free principles introduced by the Reformation shall no longer vex the mother church and her august head.—*Cin. Jour.*

The number of Catholic Archbishops and Bishops in the United States, is 12. They are located at Baltimore, Bardstown, Ky., Charleston S. C., Philadelphia, St. Louis, Boston, New York, Mobile, New Orleans, Detroit, Cincinnati, and Vincennes, Ia. Their territory is laid off with geographical precision, so as to embrace the whole United States.

The churches and clergy are scattered over the United States in the following manner:

SOUTHERN STATES.

Louisiana—Churches 25, priests 27; of these 7 are stationed in New Orleans.

Mississippi—1 church at Natchez, no priests.

Alabama—7 churches, 8 priests, 3 stationed at Mobile.

Florida—3 churches, 2 priests.

Georgia—4 churches, 3 priests.

South Carolina—4 churches 7 priests, 6 of these reside at Charleston.

North Carolina—11 churches, 3 priests.

Maryland—55 churches 53 priests. The Rev. Wm. McSherry, of St. Thomas' Manor, is provincial of the Jesuits.

Virginia—10 churches, 5 priests.

District of Columbia—5 churches, 6 priests.

MIDDLE STATES.

Pennsylvania—57 churches, 43 priests, 16 of these reside in Philadelphia.

Delaware—3 churches, 2 priests.

New Jersey—6 churches, 5 priests.

New York—43 churches, 36 priests.

NEW ENGLAND.

Connecticut—8 churches, 8 priests.

Massachusetts—11 churches, 13 priests.

Maine—7 churches 6 priests.

New Hampshire—2 churches, 2 priests.

Vermont—1 church, 1 priest.

WESTERN STATES.

Michigan and North-west Territory—16 churches 18 priests.

Ohio—25 churches and stations, 18 priests; 6 of these reside in Cincinnati, and 5 at St. Josepha, where there is a convent of the Dominicans.

Kentucky—27 churches 33 priests; 11 of these reside at Bardstown. At Lebanon, is a convent of Jesuits, where the following Jesuits reside: Messrs. Chazelle, Petit, Gouet, Fouchet, Euremont, and Cooms. At St. Rose, Washington county, is a convent of Dominicans, where 5 priests reside.

Tennessee—1 church no priest.

Missouri—18 churches 19 priests.

Illinois—10 churches, 6 priests.

Arkansas—4 churches, 1 priest.

Indiana—9 churches, 2 priest.

Total of churches in the United States, 382.

We have only put down the priests enrolled with the churches. This does not include all. The Total num-

ber of priests in the United States is stated, in the 'Catholic Laity's Directory,' to be THREE HUNDRED AND FORTY-ONE. The employment of a large portion of these is not stated. In the diocese of St. Louis, Bardstown, Cincinnati, Vincennes, and Detroit, the numbers of priests is set down at 112. Further statistics will be furnished in our next number.

ROMANISM IN THE 19th CENTURY.—Some ten years ago a poor widow died in Hanover, York county, Pa. having a daughter who was bound out to a Roman Catholic lady. The orphan girl was distressed one night with that morbid oppression usually termed the *night-mare*. The next day she related to the lady with whom she was in service, how she had been afflicted with a sense of pressure on her breast; the lady a zealous Romanist, persuaded the poor girl that her deceased mother was in purgatory and could not be rescued without the prayers of the priest, and that her distress during the night was a visitation from God for not having employed the priest to intercede for her deliverance. The deluded girl hastened to the priest, who with uplifted arms and great solemnity confirmed all that her mistress had told her, and covenanted with the girl to pray her mother out of purgatory for a stipulated amount. The girl, anxious for the relief of her suffering mother, saved all that she possibly could from her very limited earnings (which were scarcely fit to clothe her) and carried it from year to year to this reverend papist, and paid it over at the rate of 50 cents for each prayer. The poor creature often complained of her extreme indigence, and on one occasion, that she had actually denied herself of the necessary comfort of wearing shoes in order to meet the demands of the man of God. "No matter for that," replied he, "it were better you went bare-footed all your life time, than that your wicked mother should remain in the flames of purgatory." The poor girl thought so too, and accordingly continued to deposite all her scanty but hard-earned savings on the rapacious priest, until the sum amounted to upwards of TEN DOLLARS!—A short time since she removed to this city, where she attended a Methodist meeting, was brought under conviction and hopefully converted. She has since joined the Methodist church, and now with shame and regret relates the foregoing facts.

This is not a fiction but the sober truth, if the evidence of a worthy female and a zealous Christian can be relied on. We have the name and certificate of the girl attested by respectable witnesses, and also the name of the priest in our possession, and whoever will may come and examine. Comment we deem unnecessary; read, ponder, and judge!—*Lutheran Observer*.

POPERY IN ILLINOIS.

Extract of a letter from a clergyman in Illinois:—

I find myself again surrounded by a vast moral desolation, of which the dreary forests of Illinois constitute but a faint emblem.—South of the Okaw river in this State, I see upwards of twenty counties, deluged by infidelity, and almost every delusion, rolling its destructive billows over the whole length and breadth of the land, sweeping away annually thousands to the gulf of despair. And in the midst of this wide-spread desolation, we see only four ministers (and two of them almost superannuated.) laboring day and night to keep alive sixteen or seventeen poor famished churches; two of which have just expired, and two or three more, I

think, will die before one year, unless some ministers can be induced to come from the East, to feed them with a little of the bread of life. Almost daily I was met by the heart-rending question—"Where are the preachers you expected to bring back from the East to us?" But, ah, I knew not what to say—I could flatter them no longer. The truth must now be told. No minister in all the East can be found who will come,—your churches must die. Since I came, we have made once more, a final appeal, in a circular to the Eastern Seminaries.

And you are probably aware that the Pope has recently constituted all this rich, but neglected country into a new Diocese, with Vincennes as its designated seat. Yea, "the Man of Sin" has already established himself there, and the mystery of iniquity is beginning already to work in a fearful manner. The newly consecrated Bishop has just arrived with two priests, and taken undisputed possession of the most important town in the State. They, it is said, are soon to be followed by twenty "Sisters," who are to take into their hands the training of the daughters of the West. O, that the "daughters of Zion" in the East, had as much zeal and self-denial as the daughters of "the Mother of Abominations," and then there would be no necessity for parents here to sacrifice their female offspring to Moloch.

A Protestant father here with four lovely little girls, has intimated to me his intention to send them to this sink of perdition for instruction, because he can find no Protestant lady to teach them; though he has anxiously offered one hundred dollars per annum, exclusive of boarding, to any one who could be found competent to instruct his children. Besides all this, it is reported, that the Bishop designs immediately to proceed to the erection of a College and Nunnery, and to expend ten thousand dollars in procuring land for Catholic emigrants around this place. Wo—wo, to this place—to our beautiful Wabash country!—*Presbyterian*.

PRETENDED MIRACLES IN ITALY.

A lawyer of the first respectability in this city, recently received a letter from an American gentleman now at Florence dated Dec. 11th, 1834. of which the following is an extract: It doubtless exhibits a fair specimen of the priestcraft which is still constantly practised in many parts of Italy, Spain and Portugal.

"The religious community of Florence have lately been in a great bustle owing to a miracle performed a few days since by a new saint (I thought there was no necessity for new ones.) A certain Saint Filomena, martyred near Naples in the early ages of Christianity was lately discovered from the bright flame which played around the bones when discovered in an old well. A chapel, which had been long neglected, was selected as the place of her habitation, and offerings began to fall in daily, but not as fast as the good monks wished; a striking miracle was necessary; a poor woman was struck with apoplexy; a physician was called, and she was bled copiously, but did not recover, and the Vicar and two Priests who were with her testify, that a small engraving of St. Filomena, which hung on the wall, left the frame and walking round the room, placed itself on the head of the woman, and after remaining there some time returned to the frame; the woman, immediately recovered. The book containing this miracle, is printed, and the names of the Vicar and Priests and the Doctor, signed; and what is more, the Archbishop orders it to be read by the faithful. This happens in our own day, and indeed such miracles are pretended to happen every month."

—*N. Y. Ob!*

From the Protestant Vindicator.

THE DISCUSSION OF POPYRY IN PHILADELPHIA.

The first discussion between the Rev. Mr. J. Breckenridge, and the Romish priest, Mr. Hughes, took place in the Hall of the Young Men's Debating Society, on Thursday, the 12th inst. in Philadelphia. The question of discussion was this,—"Are the doctrines of the Roman Catholic Church in the whole or in part, hostile to civil and religious liberty?"

Mr. B. commenced and spoke half an hour. He had laid out a formidable array of books and documents before him; and at every new position laid down, read from authentic books, and standard decrees and canons. The demonstration was complete at every step. Mr. Hughes replied under a strong excitement, but with gentlemanly courtesy. There was scarcely one doctrine of the Romish church quoted by his opponent which he did not actually deny! When confronted with his own books, and with the canon in Latin, he replied,—"It is only an opinion, not a doctrine!" Even the decrees of popes which enacted persecution, were only opinions, not doctrines! "No matter," replied his wily and able opponent—"opinions or not,—it is an appalling affair that fifty millions of protestants should have perished simply by an opinion of Holy Mother Church!"

In every step Mr. H. indicated his education. His leading maxim in the whole debate was this,—"Deny every thing; admit nothing." And when confronted with a bull or decree in Latin,—"Yes! it is true that is the bull, or canon, literally: but we take it in another sense."

To a stranger, who would submit his faith to Mr. Hughes' statement, it would appear that the leading dogmas of popery are nothing at all: they are all of them at the mercy of any priest; they are denied, admitted, concealed, shifted, just as a Jesuit pleases. They are nothing; yet they are every thing; you cannot lay hold of them; yet they are all just as a polished audience would wish it! Mr. Hughes' speech, had it been delivered in Rome, or Vienna, would have sent him to the bishop's inquisitorial dungeon, in one hour!

Mr. Breckenridge was successful at every step, in convicting him of manifest deception, in bodily denying what popes and councils had decreed; and what Holy Mother still holds most sacred every where, and by every priest, except by Mr. Hughes. If Mr. Hughes really believes one half of what he asserts, and really rejects what he does not openly deny, then he is no more a true Roman priest than was Erasmus a papist!

Each of the disputants behaved as a gentleman should do. But every one could see that, while the Protestant champion walked triumphantly over the field; and with the most provoking coolness and deliberation, overthrowing every thing like opposition, the Jesuit with all his disciplined coolness could not conceal his tremor. He was in a perfect agony for two hours!

On Friday evening an immense crowd assembled in the Arch street church, Dr. Cuyler's, to hear the discussion of the same question by the Rev. Dr. BROWNLEE, who had accompanied his friend, Mr. Breckenridge, from New York. The Roman Catholic Bishop Kenrick had issued his bull in the morning and evening papers, calling on all his clergy and laity, and compelling them not to dare to be present at such a discussion! And denouncing those "who affected to be the servants of the meek and lowly Jesus, and yet did lend their house of prayer for such discussion; which only stir up malignant passions, and tend to renew scenes of riot and bloodshed!" This effusion of bigotry, which, by the way, was an additional evidence of papal hostility to liberty and free discussion, was signed by the bishop, and "J. Hughes, Sec'y." Yet this same man, and the leading Roman Catholics were present at the debate!

The immense audience, upwards of 2,000 people, listened to the Doctor in profound silence. He paused once, and again, and requested a signal from the audience, whether he should go on or stop. None moved. He went on until he had spoken two hours and three quarters. He showed from authentic documents that Popery is a deadly foe to the liberty of the press; to the progress of liberal knowledge and the sciences; to the liberty of political discussions; and to all free institutions, and to republican government. He demonstrated by facts and bulls, openly avowed by Roman papers and councils, that the Pope, and every Roman Catholic Bishop is a temporal prince: that the claim TEMPORAL POWER over all governments, over all magistrates, and over all their own subject, and over all the souls, bodies and goods even of protestants!

Mr. Breckenridge and Mr. Hughes resume their debate on the same question, on Monday the 23d inst., in Philadelphia; and will continue for several evenings, until it be exhausted. AN EYE AND EAR WITNESS.

Philadelphia, February 14, 1835.

Miscellaneous.

SLAVERY IN THE DISTRICT OF COLUMBIA.

Extracts from the Speech of Mr. DICKSON, of New-York, on presenting several petitions for the abolition of slavery in the District of Columbia,—in the United States House of Representatives, Feb. 2d, 1835.

Mr. Speaker: On the presentation of these petitions, and asking for them a different reference from that usually given to such petitions, I propose to offer a few remarks. They shall be presented in that blended spirit of freedom and candor, truth and justice, that becomes a member of this House. I will not conceal my own feelings, and I shall studiously avoid intentionally injuring those of others. And whilst I am opposed to, and deeply deplore the existence of slavery in every form, and in every land, I, in common with the petitioners, disclaim all power in the national government, to control or abridge its duration in the several states of this Union. And throughout these remarks, in speaking of slavery in this country, I wish to be understood as confining my remarks to that portion of the country over which the national government has ample and complete jurisdiction, and the sole power of legislation, and that is, the District of Columbia. One of the petitions is signed by more than eight hundred ladies of the city of New-York. In the Jewish, Greek, and Roman histories, we learn that female remonstrances and entreaties were often heard in the public councils, and in one instance, were the cause of 'enlargement and deliverance,' of 'light and gladness, and joy, and honor,' to a despised and oppressed people; and in all instances, roused the patriot, the statesman, the hero, to deeds of usefulness and glory, and were all-powerful in expanding and extending the principles of charity, humanity, and benevolence, and in breaking the chains of oppression. In the chivalrous ages of modern Europe, and since, and in the war of our Independence, the influence of woman was talismanic over the heart of man, and roused to action all his noblest energies. And to her honor, all her remonstrances, petitions, and entreaties, and all her influence, have ever been exerted in favor of humanity, benevolence, and liberty. And surely, the chivalry of

this House will never permit it to turn a deaf ear to the remonstrances of ladies, pleading, as they believe, for the wronged and oppressed.

The petitioners complain that a portion of the people of the District of Columbia are, without crime, disqualified as witnesses. A freeman may commit any crime, even murder itself, in the presence of slaves only, and escape conviction and punishment. They complain that, by the laws of the District, which are the laws of Congress enacted to govern the same, every black man, and every mulatto of every shade and complexion, though born and nurtured in freedom all his days, the moment he touches the soil of the District, is presumed a slave; and by an ordinance of the city of Washington, he is treated as a disorderly person, and required to exhibit to the mayor, within thirty days, evidence of his freedom, and enter into a bond with two freehold sureties, in the penalty of five hundred dollars, conditioned for his peaceable, orderly, and good conduct, and not to become chargeable to the corporation for twelve months, to be renewed at the commencement of each year for two successive years, or forthwith depart from the city, or be committed to the work-house until he complies with such requisitions. Such imprisonment not to exceed twelve months for each neglect. So that the poor black, or mulatto, may be imprisoned at hard labor in the work-house for the term of three years, although innocent, and without crime.

He may have been well educated, moral, and industrious, have exercised the elective franchise, and voted for the highest officers of the national and state governments, entitled to all the rights and privileges of the white man and an American citizen; yet in this District he shall be presumed a slave, and in the city of Washington a disorderly person, and compelled to give security for his good behavior for three years. No such presumption of crime is known to the laws of England, to the civil law, nor to the municipal code of the most despotic country in Europe. It has no foundation in the law of nature, the common law, nor in common justice, and is contrary to the genius and spirit of all wise and free governments. It is a maxim that every man is to be presumed free and innocent, founded on the immutable principles of eternal justice, acknowledged by all, and which can never be changed but by that arbitrary tyranny which feels power, forgets right, and knows neither mercy nor justice.

The petitioners complain that by the laws of the District, every such free black man or mulatto, going at large without the evidence of his freedom, is liable to be taken up as a runaway slave, and thrown into prison, and sold for prison fees, as a slave for life, *unless he proves his freedom*. Unless he proves his freedom! a freedom given him by a power older than the laws which incarcerate him—older than the country which gave him birth—older than the primeval days of time, and which shall endure when this world is on fire, and time shall be no more—by God himself.

They complain that, by the laws of that part of the District formerly Maryland, though such person be a freeman, and prove his freedom, and shall then refuse to pay the fees and rewards for apprehending fugitive slaves, he may be committed to prison, and sold as a slave for life. So that a freeman although

he does away that before-mentioned odious presumptions of law, by clear proof, must still pay for his own illegal arrest and false imprisonment, for being thrown into the damp of a dungeon, and shut out from the light of day, for all the injuries, indignities and wrongs, that could be heaped upon him, or be sold as a slave, and never more to breathe the air of freedom. Terrible alternative! more afflictive to a human being, having the feelings of a man, of a freeman, than death itself. Such laws are meshes to entrap the unwary, and to consign a freeman to servitude for life. They are man-traps set at the seat of government of this republic to seize and drag into perpetual bondage a freeman, entitled to all the rights and privileges of an American citizen. Does such a statute blot the page or tarnish the annals of any other republic on earth? Does it dishonor the pages of any monarchy or despotism now in the world? The tyranny of Caius Vercres, in a province of the Roman empire, was mercy when compared with such a law. —Many, very many, freemen have fallen victims to this merciless law, and lost all dear to them on this side of the grave.

The petitioners complain of the severity of the punishments that may, by the laws of the District, or of that part of it which was formerly Maryland, be inflicted on slaves; that any negroes, or other slaves, for rambling by night, or the riding of horses by day, without leave, may be punished by whipping, cropping, branding, or otherwise, not extending to life, or rendering them unfit for labor; and for murder, arson, and petit treason, to have the right hand cut off, to be hanged, to have the head severed from the body, the body divided into four quarters, and the head and quarters to be set up in the most public places of the country, where the crime was committed. Such criminal laws, if not executed, and it is not pretended they are, to their full extent, appear like the relic of an extreme barbarous age, and in this enlightened and human age, of the world are a foul blot on our statute book, and ought to be modified or repealed.

The petitioners complain that, by the laws of the United States, the slave trade in and through the District of Columbia, is permitted to be carried on with distant states, and that this District is the principal mart of the slave trade of the Union.

Sir, the foreign slave trade with Africa is condemned by the laws of this country, of England, of France, and by those of almost every nation of the civilized world, as piracy; and those who carry it on are denounced as outlaws, and the common enemies of the human race. And yet we tolerate in this District, and at our seat of government, a traffic, productive of as much pain, anguish, and despair, of as deep atrocity, and as many accumulated horrors, as the slave trade with Africa.

And here there are no foreign powers to compete with us; we have no rivals; the trade is all ours, and the odium and the guilt all our own. The traffic was, in former years, presented by a grand jury of the District as a nuisance. And as long ago as the year 1816, it was denounced by the ardent and eloquent John Randolph of Roanoke, on this floor, as a nuisance, and as an 'inhuman and illegal traffic in slaves;' and on his motion, a select committee was appointed to inquire into the trade, and what measures were necessary for putting a stop to it. The com-

mittee were empowered to send for persons and papers; called before them many witnesses, and took numerous depositions, depicting in glowing terms the enormities and horrors of the traffic, and reported them to this House. But I do not find that any thing further was done by that talented, but sometimes eccentric man, or by the House.

Since that time, the slave trade in the District has increased in extent, and its enormities.—Free blacks have been kidnapped, hurried out of the District, and sold for slaves. Slaves for a term of years have been sold to the slave traders, transported to a distant land, beyond the hope or possibility of relief; sold as slaves for life, and their temporary has been changed into a perpetual bondage. It has been said by a committee of this House, that the last mentioned class may apply to the courts; that the courts are open to them in the District.

To talk to men degraded to the condition of cattle, (their masters their enemies, conspiring with the purchaser to deprive them of liberty for life, and no freemen, their friend,) of courts of justice, is adding insult and scorn to injustice, and aggravating their doom by a mockery of all the forms and all the tribunals of justice.

Private cells and prisons have been erected by the slave traders in the District, in which the negro is incarcerated until a cargo of slaves—of 'human chattels'—can be completed. The public prisons of the District, built with the money of the whole people of the United States, have been used for the benefit of the slave traders, and the victims of this odious traffic have been confined within their walls. The keepers of those prisons, paid out of the monies of the whole people, have been the gaolers of the slave traders, until their drove, their cargo of human beings could be completed.

The petitioners complain that a traffic so abhorrent to the feelings of the philanthropist, so replete with suffering and woe, is approved and licensed by the corporation of the city of Washington; which receives four hundred dollars a year for each license, thus increasing her treasury by the express sanction of so odious a trade.

Finally, the petitioners complain of the existence of slavery in the District of Columbia, as the source of all the before mentioned evils, and others too numerous now to detail. They consider it as unchristian, unholy, and unjust, not warranted by the laws of God, and contrary to the assertion in our declaration of independence, that 'all men are created equal.'

Sir, I believe it is expedient to grant the prayer of the petitioners and to abolish slavery and the slave trade throughout the District. They are not warranted by the laws of nature, or of God, and are oppressed and unjust—and injustice can never be tolerated without crime, where the power exists to correct it. And it appears to me that no one can seriously doubt that Congress possesses full and ample power. It will strengthen the District by the introduction of a free population, and do much to protect it against all future invasion. The abolition of slavery will render the District more prosperous. Agriculture will flourish; its fields and plantations will be better cultivated and improved. Arts and manufactures will be increased, and industry and enterprise will be

doubled. The black population will be rendered more serviceable than they now are; for in the same proportion that you degrade man, you destroy his usefulness. Money would be more freely appropriated, and a better feeling towards the District would exist. Greater harmony would prevail throughout the Union. The public mind would be quieted and tranquilized. The power of Congress over slavery spent and ended, there would be no more petitions for the abolition of slavery—none, none would ask Congress to interfere with slavery in the several states.

The prayer, then, of the petitioners is reasonable: in accordance with the nature of man, and founded on the principles of eternal justice. The time, the age, the progress of liberal principles throughout the world seem to require of this republic the abolition of slavery in the District of Columbia. The inquisitions of Spain and Portugal have been abolished; and slavery throughout the British dominions have ceased to exist. The abolition of slavery has kept pace with the march of republican principles in S. America, and there, as scepters have fallen from the hands of kings and tyrants, the shackles have fallen from enslaved men; and slavery has ceased to exist and is unknown throughout the South American republics. It is only known in Brazil, which is still a monarchy, and has never assumed a republican form of government. And shall slavery be upheld and retained by this government, boasting of its freedom and its republican principles? Our country spent hundreds of millions of dollars and lost tens of thousands of lives to secure our independence and freedom from the tyranny and oppression of Britain. And we uphold and support, at the Seat of our Government, personal servitude, personal bondage, and cruel oppressions, harder to be endured by the sufferers for one day, than years, ah, than ages of the oppressions of Britain, by our ancestors. And do not our professions, consistency, and the honor of our country, demand freedom from personal bondage in all places under the sole legislation of the National Government? If we refuse to grant, shall we not be reproached in the following language of the illustrious Jefferson, when speaking of slavery, and the struggle of our ancestors with England, "What a stupendous, what an incomprehensible machine is man, who can endure toil, famine, stripes, imprisonment, and death itself, in vindication of his own liberty; and the next hour be deaf to all those motives whose power supported him through his trial, and inflict on his fellow men a bondage, one hour of which is fraught with more misery than ages of that which he rose in rebellion to oppose."

Those whose early education, associations, habits, and interests, have familiarized them to slavery, surely cannot refuse to unite with those opposed to it from education, early habits of association, thinking, and acting, and as they believe from religion itself, to banish slavery, and all its real or supposed evils, from the District of Columbia. The common land, where all the legislators of this country meet to transact the business of a great and the only republic, should be lovely, smiling with peace, and blessed with the especial presence of liberty and justice. No bondage, no stripes, no fetters, or chains inflicted or fastened on man without crime; no tears and screams of the oppressed, no heart-broken lamentations, no

wailings of despair for the lights of morality and religion extinguished; for hopes present and hopes future ruined; for all the delightful and holy associations and joys of domestic bliss, for I consider the negro as a man; for all the ties of the kindred, of blood and of nature, torn asunder and dissolved forever; should fatigue the eye or pain the ear of any legislator, or officer of this Government, or of the citizens of this or of any other country, who makes a pilgrimage to this Mecca, this land of the faithful, this, as it should be, chosen residence of freedom, to render homage to the shrine of liberty.

Every man, looking at this District, and this alone, must agree with me. To render this chosen land beloved by all, the pride and the glory of all, we must first render it lovely. Lovely it can never be to all, while slavery and the slave trade continue to tarnish its annals. Methinks I hear some one exclaim, the present is an inauspicious time; the country is not yet prepared for such a measure. How long shall the legislators of this country, wait, before they spread the unalloyed blessings of an entire exemption from personal servitude over this District? For more than thirty years the citizens of the country have petitioned Congress to abolish slavery and the slave trade in the District. Grand Juries of the District have presented the slave trade as a nuisance. Essays have been published in the newspapers of the District, recommending, and more than one thousand citizens of the District have petitioned for the abolition of slavery and the slave trade.

And again, I ask, how long shall Congress wait? How long! oh, how long! before a citizen of this only republic, in view of the freedom of this District and emancipated man here, may with equal pride, equal justice, and with as much truth, burst forth in the elevated sentiments, uttered in the warm impassioned language and burning words of the Irish advocate and orator, when contemplating the freedom and exemption of England, a country governed by a crowned head and an hereditary peerage, whose tyranny and oppressions our ancestors could not endure, from personal servitude and negro bondage. How long! oh my God! how long, before an American citizen, before American law, in the genuine spirit of American freedom, may with the truth proclaim to and of the stranger and sojourner here, to and of man, to every man in the District—that the ground on which he treads is holy, and consecrated by the genius of emancipation. No matter in what language his doom may have been pronounced; no matter what complexion incompatible with freedom an Indian or an African sun may have burnt upon him; no matter in what disastrous battle his liberty may have been cloven down; no matter with what solemnities he may have been devoted on the altar of slavery, the first moment he touches the sacred soil, not, ah not of Britain, but of the District of Columbia, 'the altar and the god sink together in the dust, his soul walks abroad in her own native majesty, his body swells beyond the measure of his chains that burst from around him, and he stands redeemed, regenerated, and disenthralled, by the genius of universal emancipation.'

Mr. Dickson then moved a reference of the memorials to a select committee.

Mr. Chinn moved to lay the motion with the me-

morials, on the table, and demanded the yeas and nays, which were ordered.

The question being taken, it was decided in the affirmative—yeas 117, nays 77.

From the Sunday School Journal.

SHORT RULES FOR THE STUDY OF THE BIBLE.

Many humble Christians need some plain directions as to the way in which they should read the Scriptures. For the benefit of such, the following plain rules are drawn up, with the sincere prayer that they may be blessed of God, to the spiritual good of such as read them.

1. *Read the Bible as the word of God.* Never forget when you have this sacred volume before you, that it is a voice from heaven, a divinely inspired standard. Let its precepts and doctrines and promises and threatenings be received by faith, with solemn awe as a divine testimony. (Rom. x. 17. Isa. lix. 2. Ps. cxix. 161. 1 Thess. ii. 13. 1 John v. 9.)

2. *Ask the assistance of the Holy Ghost in all your reading.* The author of the Bible can make it plain, and render it useful. No teacher, no learned exposition can avail so much. (Ps. cxix. 18. 27. 99. 1 John ii. 27. John xiv. 26. vi. 45. xvi. 13. Isa. liv. 13. Cor. ii. 10.)

3. *Mingle faith with the truth read.* Just so far as you believe are you profited. Truth is the food of faith. By the revelation of God, faith is increased. (Heb. iv. 2. xi. 6. 2. Thess. ii. 12. James i. 21.)

4. *Submit your understanding to the wisdom of the omniscient God.* Where you find mysteries, bow in humble adoration. Where you find difficulties, after study, pass on, and ask light from above. (1 Cor. i. 25. Ps. xciv. 9, 10. Job. xi. 7, 8.)

5. *Submit your will to the precepts of God.* Obey what he commands. Practice what you learn. Turn all into love. "Knowledge puffeth up, but charity edifieth" (buildeth up.) 1 Cor. xiii. 2. James i. 22.

6. *Compare Scripture with Scripture.* Especially with what goes before and after, in view of all the circumstances. Many a difficult passage becomes easy, upon comparing it with like passages in other parts of Scripture. (1 Cor. ii. 13.)

7. *Read the Bible daily.* It is as unnecessary to your sons as food is to your body. Much of its profit depends on its being received at stated times, and in fair proportion. No professor of religion can grow in grace who neglects this rule. (Deut. vi. 6—9. John v. 39. Acts. xvii. 11.)

8. *Read the Bible in-course.* At least have one daily portion of time for this regular perusal of Scripture. Those who read at random are sure to remain in ignorance of large parts. (Ezra viii. Prov. xxx. 5. 2. Tim. iii. 16. Rev. xxii. 19. Prov. ii. 4.)

9. *Refer to the Bible frequently.* Do this to clear your mind from doubts; or to comfort your heart in sorrow; or to show you what is duty in times of perplexity. (Ps. cxix. 45. 155. Prov. vi. 23.)

10. *Meditate on what you read.* This is as needful to the spirit, as the digestion of food is to the body. If you have carefully read a passage in the morning, you can turn it over in your mind during your daily employments. And what you read in the evening may be sweetly called to mind while you lie wakeful on your bed. (Ps. cxix. 97. 48. 148. Deut. vi. 6—9. Ps. i. 2.)

11. *Commit some portion of Scripture to memory every day.* The times when we most need the support of the Scriptures, are those when we are shut out from our books; as, for instance, when we are traveling, or visiting, or lying in a bed of sickness. Ps. cxix. 11. F xl. 8. Prov. ii. 5. Col. iii. 16. Deut. vi. 8, 9.)

AQUILA

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MARCH 14, 1835.

ANNUAL CONCERT OF PRAYER
FOR LITERARY INSTITUTIONS.

This Concert, says the Boston Recorder, was observed the last week in Boston with an unusual degree of interest. In the forenoon of the day, individuals kept a season in private devotion; in the afternoon, the churches met in their respective vestries for prayer and exhortation; and in the evening, there was a public meeting of the churches at Park street Meeting-house. At this meeting the Rev. Messrs. Winslow, Jenks, Cogswell, Adams, Boies, Blagden, and President Wheeler took parts. The following important statistics and remarks are from Dr. Cogswell's address on the occasion.

There are 79 incorporated Colleges and Universities in the United States now in operation. Of these 54 are connected with the Congregationalists or Presbyterians; 5 with the Baptists; 7 with the Episcopalians; 6 with the Methodists, 8 with the Roman Catholics, and 1 with the Universalists. Connected with these Institutions, there are 646 Presidents, Professors and Tutors, and as many as 6,450 students, that is, 10 students on an average to one Instructor.

There are also, at least, 351,200 volumes in the libraries in these Colleges, from which these immortal and precious youth will derive instruction, that will render them blessings or curses to the community, according to the moral character they possess.

There are 29 Theological Seminaries in this country. Of these, 17 are connected with Presbyterians or Congregationalists; 3 with the Baptists; 3 with the Episcopalians; and 6 with the Roman Catholics. In these Seminaries, there are 82 Instructors, and 1,280 students, who may have access to as many as 82,600 volumes in libraries, to form their sentiments and mould their character.

There are 23 Medical Institutions in the land, having 128 Professors and 2,387 students, who, were they converted to Christ, might be eminently Physicians of the soul as well as the body, and like Doct. Scudder, might go forth as missionaries to the heathen.

There are also probably as many as 2,400 young men studying law, either in public schools or with private Attorneys, who will have a salutary or pernicious effect on multitudes around them, and who, if pious, might expound the law of God, to great advantage. Thus there are twice the number of young men in our Medical Institutions, and twice the number in the study of law, that there are in our Theological Institutions. There are in the New England States and in the State of New York, nearly as many regularly educated Lawyers as there are thousands of people, and there are probably, twice as many regularly educated Lawyers in the United States as there are regularly educated Ministers.

In the 79 Colleges in the country, there was about 1,400 students who are professors of religion, and more than 5000 who are non-professors,—nearly one in 5 is hopefully pious and about 4 to one are still impenitent, thronging the way to eternal death. Awful thought! It is an interesting fact, that of the Beneficiaries of the American Education Society within

the bounds of New England, about 7 out of 10 were blessed with pious parents, father and mother both; 9 out of 10 with either pious father or mother or both; and 1 out of 10 had neither pious father nor mother. What an illustration of covenant blessing from a covenant God! And may we not see the happy effects of early religious instruction? Let pious parents hence take encouragement to dedicate their infant offspring, and to use religious means to train them up for God and heaven. Let Sabbath School teachers also exert themselves to promote the spiritual welfare of their children from the consideration, that a large proportion of the Beneficiaries of the American Education Society were first religiously impressed in Sabbath Schools.

Of the Colleges, about 40 have been erected since the establishment of the American Education Society, and most of them with a view to the multiplication of Ministers, and, to some extent, in the way of charitable education. The Society, no doubt, has done much to promote the cause of Manual Labor Institutions and the increase of Colleges. All the Theological Institutions in the country, with the exception of two have come into existence since the formation of the American Education Society. No hand but that of the great Omniscient, can trace out the effects of this Society in the establishment of these Institutions. The Society has awakened the community astonishingly to the subject of charitable education for the ministry. The reciprocal good effects of these Institutions upon the Education Society, and of the Education Society on them, is most wonderful. And ever should they be accounted as mutual helpers in this great and blessed work of raising up ministers of Jesus Christ for the supply of the world.

There are now, (1835,) in the United States 1,900,000 males between 14 and 30 years of age. One in 15, or 126,000, may be considered pious. One in 10, or 12,600, ought to prepare for the ministry. Of these 12,600 males, there are 8,400 between the age of 14 and 24. These, generally speaking, ought to take a regular Collegiate and Theological course to qualify themselves for the ministry. Of these also, 2,940 are between the age of 24 and 28. These probably ought to take a shorter course of education, that is, pursue the study of the languages and other important branches of education two or three years at some Academy, and then pursue the study of divinity regularly at some Theological Seminary. And of these too, there are between the age of 28 and 30, 1,260, who ought not to pass through a regular course of education at College and a Theological Seminary, but to study divinity with some private clergyman, a year or two, and then enter the ministry. If there should be any subtraction from this number by reason of domestic connection or entanglement in secular concerns, (as perhaps there should be,) this subtraction may be supplied from those over 30 years of age, who ought, in this way, to prepare for the ministry. Some few of those who entered on the work of preaching the gospel at this time of life, have become eminent in their profession, as John Newton and others.

In most of the Colleges there is a large Freshmen class, and a very large proportion of the Freshmen in the New England Colleges, are pious.

Among the pious students in our Colleges and Theological Seminaries, there is an extraordinary mis-

sionary spirit. Such young men seem to commence their studies with the conversion of the world in view. One reason of this probably is, that so many prayers are offered for a world—the whole world; another is, the diffusion of missionary intelligence; another still is, the publication of so many biographies of missionaries; and another still is, the impression made upon their minds, no doubt, by the Holy Ghost, and which will continue to be made on the minds of Christians, more and more, as the Millennium approaches.

In 1831 there was a revival of religion in 14 different Colleges, and between 300 and 400 young men in these Institutions were hopefully converted to God. There was a revival in 10 Colleges the last year. It is thought that as many as 1,500 conversions have taken place in Colleges since this Concert was established.—*Boston Recorder*.

MONTHLY CONCERT AT PARK STREET.

At the last Monthly Concert, Mr. Anderson made some interesting statements concerning the

DEATH OF MISSIONARIES.—Just one year ago, this night, the death of Mr. Matthias Joslyn, assistant missionary among the Cherokees of the Arkansas, was announced. In April, came the intelligence of the death of Mrs. Stone, wife of the Rev. Cyrus Stone, at Bombay. In the summer we heard of the death of Miss Thrall, among the Indians. In October was announced the death of Mr. Lockwood, an ordained missionary among the Cherokees of the Arkansas; and in November, of Mr. Montgomery ordained missionary among the Osages, and his wife. In January, of the wife of Rev. Mr. Ramsey, of Bombay, and of Mrs. Thomson, at Jerusalem. Then, in February, the astonishing intelligence of the death of our brethren, Munson and Lyman, by violence, in Sumatra. The whole number is ten, of whom four were ordained missionaries. And now we are informed of the death of three more laborers in the foreign fields; making thirteen deaths of foreign missionaries, which have come to our knowledge within one year.

Mr. Shepherd, one of the printers at the Sandwich Islands, had long been in a consumption. He died at Honolulu, July 6, while nearly all the brethren were assembled at their annual meeting.

Mrs. Rogers, the wife of the other printer at the Sandwich Islands, died May 23. Her death was unexpected. She was buried in the same grave with her two infant children.

Rev. Henry Woodward, of the Ceylon mission, had been declining for some time past, and had gone to the Neigherry Hills, for the benefit of a cooler climate; but growing worse, he hastened down, hoping to reach Madura, a place about half way to Ceylon, where the Board has established a new Mission. He was only able to reach the house of Mr. Addis, an English missionary at Coimbatore, where he very gently fell asleep, in the full assurance of hope.—*Id.*

A PROCLAMATION,

BY

SAMUEL A. FOOT.

GOVERNOR OF CONNECTICUT.

In every age and nation, where the true God has been known and worshiped, *Fasting* has been considered a religious duty, and has received the sanction of Divine Authority.

In conformity to the long established usage in this State, and with firm belief that the destinies of nations as well as of individuals, are in the hands of an all-wise, powerful Providence, I recommend, that FRIDAY, the

seventeenth day of April next be observed as a day of public FASTING, HUMILIATION, and PRAYER. And I earnestly invite the good people of this State, with their several ministers and teachers, to assemble, on that day, at their usual place of religious worship, and with true Christian humility, present their united supplications to Almighty God; imploring the pardon of our numerous sins—our ingratitude for his distinguished favors—our neglect and abuse of the high privileges we have enjoyed, and our forgetfulness of His love and mercy to the fallen race of man—beseeching Him graciously to bestow upon us the influences of His Holy Spirit—to enable us to review our past lives, and reform what is amiss, to give us a spirit of true repentance and holy obedience; make us more faithful in the discharge of our duty to God, to our fellow men, and our own souls, and grant us that true faith in the Redeemer, which will afford us comfort in life, peace in death, and endless happiness in heaven.

At the same time, to invoke the blessing of God upon our State and Nation—that He would preserve and perpetuate our civil and religious privileges, and government of mind and equal laws; prosper every branch of our industry and enterprise, both by sea and land; continue to preserve us from wasting sickness; give us a fruitful season, and crown the year with His goodness. That He would bless all our institutions for the promotion of science and the useful arts; morality, Christian benevolence, charity, temperance, and the diffusion of the light of the gospel; restrain the angry passions of men, and make truth and justice the stability of our times—religion and piety the glory of our land. That He would direct and bless the President of the United States, and all the officers in the national and state governments; give them firmness and fidelity to discharge the duties of their several stations, as in the fear of God; bless our legislative councils, and enlighten them with true wisdom to discern and promote the public good; avert the consequence of every error, save us from national judgments; continue to us the blessings of peace and internal tranquility, liberality and union, to the latest generations; and extend equal blessings to the whole family of mankind.

Given under my hand, at Cheshire, this 23d day of February, in the year of our Lord, one thousand eight hundred and thirty five, and the fifty ninth year of the Independence of the United States of America.

SAMUEL A. FOOT.

By the Governor,

THOMAS DAY, Sec'y.

LETTER FROM A SLAVE.

Savannah, Sept. 27th, 1834.

ELLIOT CRESSON, Esq.

Dear Sir,—Your very polite and truly interesting letter under date of the 5th inst., came safe to hand, together with a copy of the Young Men's Colonization Society of Pennsylvania. I assure you, Sir, the perusal of both afforded us a large share of gratification, and certainly demand from us a proportionate degree of thanks, which we cannot find words adequate to express. But we can only hope and pray that kind heaven may reward yourself and all of the friends of this truly charitable cause with an eternal crown of glory in heaven. You requested in yours, that in my reply, I should give you some of my views respecting the Colony, and whether it would suit me to go with the October expedition. I regret that it will not be in my power to do so, as the notice is too short for myself and friends, to do our unsettled business, sell our effects, &c.; it would require at least three or four months notice, if possible, for us to be well prepared for our journey. My views respecting the principles and propriety of our emigrating to Africa, I shall briefly attempt to give. At an early

part of my life, Sir, I commenced to consider upon and endeavored to find out, by reading the history of the world generally, in what part thereof the colored man could enjoy true liberty, but in all my researches I see but two places, Hayti and Liberia; and to the former my most prominent objections are, their religion, and their being *inured to revolution and bloodshed*, which I do not exactly tolerate, only when it cannot be avoided; since that time I see accounts of the colored settlements in Canada; this I do not altogether condemn in others, but will not suit me—their proximity to the whites, who must retain a degree of prejudice toward them, particularly as their population increase; this we have seen manifested in their objection to their first settling there. I have been told about Mexico, Texas, and the lands bordering on the Pacific ocean; but none of these places will suit me. Africa, the land of our progenitors, seems to be our *only hope*. Soon after the colony of Liberia was established, although my circumstances would not permit my then going to it, I thought that this was the most interesting opening of Providence for the elevation of the colored man, and for the civilization and Christianizing of Africa, that ever was thought of; and I do believe yet, that the colored family will, in days to come, when opposition and prejudices are gone by, exultingly acknowledge that the day the Colonization Society was formed, was certainly the most auspicious day which bears record in their history, and will bless the day and the names of those who first thought about Africa; and our sons and daughters will bless us for conducting them to that land of liberty and equality, and I hope of true piety also. Sir, much has been said here, as well as in other places, about the Colonization Society; some pronounce it *chimerical*, and must soon sink into insignificance; some make objections saying it is unhealthy; others that although we live in a slave state, yet we enjoy many advantages, and will have to part with many luxuries and comforts which we are accustomed to. All this may be true; but they weigh a poor proportion in the scale of *proper consideration*. Another objection is brought forward, and which is believed also by many, that the Colonization Society scheme consists of more policy than philanthropy; consequently they do not approve its proceedings, &c. But for my part, I have looked into their plans and proceedings with a very impartial eye, and altho' they, like every other society, may have some faulty members, yet, on the aggregate, are just in their views, and I believe their work to be that of pure philanthropy and good will toward the at present degraded descendants of Africa; and I do conscientiously believe that the founders and true friends of this Institution, ought to have their names enrolled with those of a Howard, a Wilberforce, and a Benezet, and have their remembrance indelibly engraved on the hearts and affections of every lover of freedom on earth; and I do candidly believe, that this little republic, founded through their goodness in Africa, will, in less than a century hence, hardly find its rival in the tropical parts of the world. Our colored brethren who have gone as pioneers before us, condescended to address us by a circular, and otherwise inviting us to their delightful country, and, as Christians, our sympathies certainly ought to be aroused at the call of the poor heathen, saying, "come over and teach us the rudiments of civilization and religion," and ought we to deafen our ears to this cry of mercy, or suffer these kind invitations to go by unembraced? For my part, I do want to go, although not exactly as a teacher, yet as a helper in this vast field of moral usefulness, and if my life is spared to get to that country, I will be better able to determine what course to pursue. The abolitionists have many good men enlisted in their party, but many among them have suffered their zeal to take the place of their reason, and thereby have materially injured the colored population, and have brought their Society into disrepute. The free

colored people in this part of the country seem generally determined to remain where they are, preferring the empty name of freedom, to that genuine freedom which they cannot obtain but in Liberia. I have received a number of letters from Liberia, from time, viz. for 7 or 8 years back, and most of them from some of the most intelligent and respectable men, most of whom speak highly of their prospects in that country, and recommend my going on. Most of these gentlemen recommend my going over in the rainy months, or near it as possible; saying, at that time, the air is purer than at any other time; however, I do not myself regard what season I can get an opportunity.

We have received a letter lately from our friend, T. S. Clay, in which he mentioned of receiving a letter from you on the subject of our uniting in your intended Colony. We expect to hear from him again shortly on the subject. We will endeavor to make out a memorial to your society soon, which we will forward by mail. Will you do us the special favor of sending us an answer as soon as possible. We rejoice to find so respectable a set of people as those of the late Dr. Hawes going to your settlement. I hope his example will be pursued by many others.

I have the honor, dear Sir, of subscribing myself,

Your obedient servant,

SAMUEL BENEDICT.

From the New England Spectator.

'NOVA ANGLICANA.'—'THE PURITANS AGAIN.'

Under these significant phrases, a writer in the Churchman of Feb. 21, has noticed a lecture containing reasons for the non-observance of the Christmas festival.

The reasons of the lecture for the non-observance are as follows.

1. The day of the Saviour's nativity is *not known*.
2. There is *no warrant in the Bible* for the observance of such a festival.

3. There is nothing of good in the observance of this festival, which is not secured by the standing ordinance of the *Lord's Supper*.

4. The observance of this festival is attended with a fearful amount of reckless mirth and impious feasting.

5. The festival is of *popish origin*.

If these reasons are valid, (and who that knows the authorities on which they rest, can doubt?) they are worthy of being known and considered. This we deem pre-eminently important at a time when popish festivals and forms are being set forth in our midst with imposing pomp and authority.

In the language of the lecture—"Can Christ be honored by gratuitously adding to his ordinances?" This question comes almost of course before our Bible classes and Sabbath schools, when studying as some now are, the gospel of Matthew, Mark, and Luke. It cannot be evaded.

Young men and children hear of Christmas, of 'a merry Christmas,' and they call for instruction as to the origin and meaning of the same. And surely they ought to be told.

Children, too it is said in the lecture, are by the Registers and Almanacs told that the Saviour was born on the 25th of December. They are at the same time taught, by their ministers and teachers and parents, that the day of the Saviour's birth is *not known*. What is their inference? Ask a little boy eight years old, who says,—Ma, is this the day when Jesus Christ was born? and being told it is *not known*, answers,—the Almanac says it is, and then the Almanac tells a story! What will such a child think of our Christian Almanacs!—Nay what will the mother of that child think, as he declares a thing to be, when he does not know it is;

and being reproved, says,—Why, Ma, I do as the Christian Almanac does,—I say it is so, when I do not know!

Besides, Mr. Editor, the feast days are exciting attention in New England. Our youth are wishing to know whence they came, and what they are. They cannot innocently be kept in ignorance. As a friend to full instruction in our Bible classes, who will say, tell them not the truth?

Let our Almanacs, which are in the hands of our Sabbath school children, contain nothing which cannot be explained. It is sincerely and devoutly hoped, that not another edition of the *Christian Almanac* will come into our families and our Sabbath schools without being purified—or without a key which shall enable ministers, parents and teachers to explain these mysterious relics!

The remarks in the lecture have a bearing, which by some, who are devoting their time and energies to the welfare of the rising generation, can be better felt than told. Nothing but an anxiety sincere and irrepressible for the thousand thousand children in our land, and the universal prevalence of gospel purity and truth, has prompted these remarks. In this anxiety many of your constant readers participate. Will you kindly allow them to express it in the *Spectator*?

A TEACHER.

From the London Baptist Magazine for January.

SLAVERY IN AMERICA.

A letter from the Baptist Board of Foreign Missions in America, in answer to one from the Board of Baptist Ministers in and near London, dated December 31, 1833.

Baptist Missionary Rooms, }
Boston, Sept. 1, 1834. }

Dear Brethren,—Your communication, Dec. 31, 1833, was received some time since, by one of the officers of the Baptist General Convention; but as the Convention, to which it was chiefly addressed, will not convene till April, 1835, the communication was, after some delay, presented to the Baptist Board of Foreign Missions, as the executive order of the Convention. The Board referred it to a Committee, and we now communicate to you a copy of their report, and of the resolutions adopted by the Board. We commend them to your candor, with a confident belief that you will do justice to the views and feelings of the Board, encompassed as they are by difficulties which cannot be fully understood by persons in other countries.

It may assist you to form a more correct opinion of the whole subject, if we allude to a few of the circumstances which make slavery in this country a matter of peculiar difficulty, and which, consequently require those who would promote the real welfare of the colored race to act with great caution.

In the first place, the political organization of the United States is widely different from that of England; and this difference makes it impossible to adopt here a course similar to that which the British Parliament have adopted in reference to slavery in the West Indies. This country is not one of a State, with an unrestricted Legislature, but a confederacy of States, united by a Constitution, in which certain powers are granted by the National Government; and all other powers are reserved by the States. Among these reserved powers is the regulation of slavery.—Congress have no power to interfere with the slaves in the respective States; and an Act of Congress to emancipate the slaves in those States would be as wholly null and void, as an Act of the British Parliament for the same purpose. The Legislatures of the respective States cannot interfere with the legislation of each other. In some of the States, where laws

forbidding emancipation exist, the minority cannot, if disposed, give freedom to their slaves. You perceive, then, that the National Government, and the people of the Northern States, have no power, nor right, to adopt any direct measures, in reference to the emancipation of the slaves in the Southern States. The slave-holders themselves are the only men who can act definitely on this subject; and the only proper and useful influence which the friends of emancipation in other States can use, consists in argument and entreaty. The existence of our Union, and its manifold blessings, depends on a faithful adherence to the principles and spirit of our constitution, on this and on all other points.

This view of the case exonerates the nation, as such, and the States in which no slaves are found, from the charge of upholding slavery. It is due, moreover, to the republic, to remember that slavery was introduced into this country long before the Colonies became independent States. The slave trade was encouraged by the Government of Great Britain, and slaves were bro't into the colonies against the wishes of the colonists, and the repeated Acts of some of the Colonial Legislatures. These Acts were negatived by the King of England; and in the Declaration of Independence, as originally drawn up by Mr. Jefferson, it was stated, among the grievances which produced the Revolution, that the King of England had steadily resisted the efforts of the colonies to prevent the introduction of slaves. Soon after the Revolution, several of the States took measures to free themselves from slavery. In 1787, Congress adopted an Act, by which it was provided, that slavery should never be permitted in any of the States to be formed in the immense territory north-west of the Ohio; in which territory, the great States of Ohio, Indiana, and Illinois have since been formed. There are now thirteen out of the twenty-four States, in which slavery may be said to be extinct.—Maryland is taking measures to free herself from slavery. Kentucky and Virginia will, it is believed, follow her example. We state these facts to show, that the republic did not originate slavery here; and that she has done much to remove it altogether from her bosom. She took measures earlier than any other country for the suppression of the slave-trade, and she is now zealously laboring to accomplish the entire extinction of that abominable traffic.

Since then, from the character of our political institutions, the emancipation of the slaves is impossible except from the free consent of the masters, it is necessary that we should approach them with calm and affectionate argument. They claim to be better acquainted with the real condition and true interests of the negro, than other persons can be. Multitudes among them freely acknowledge and lament the evils of slavery, and earnestly desire their removal, in some ways consistent with the welfare of the slave himself, and with the safety of the whites. Some persons among them, it is true, are not convinced that slavery is wrong in principle; just as many good men in England, half a century since, believed the slave-trade to be just and right. Such individuals must be convinced, before they will act.

In the next place, the number and character of the slaves form an appalling difficulty. It is not believed by many of the sincere friends of the slaves, that their immediate emancipation would be conducive to their own real welfare or consistent with the safety of the whites. To let them loose, without any provision for the young, the feeble, and the aged, would be inhuman cruelty. Slaves who have regarded slavery as an irksome task, can have little idea of liberty, except as an exemption from toil. To liberate them, without some arrangement for their subsistence, would produce starvation, or impel them to acts of lawless violence. Emancipation must, therefore, as those friends of the slaves contend, be gradual and prospective. The British Parliament have not decreed an immediate emancipation,

in the West Indies; thus recognizing the principle, that the slave must be prepared for freedom by moral and intellectual culture. But this preparation must be commenced and conducted by the masters; and they must of course, become the willing and zealous friends of emancipation, before it can be accomplished.

We have thus shown that the slaves in this country except by the free consent of the masters; and that they cannot be prepared for freedom, without the voluntary and energetic co-operation of the masters.—For both these reasons, it is necessary to adopt a kind and conciliating course of conduct towards the slaveholders. The British Parliament might assume a peccatory tone towards the slaveholders in the West Indies; because the power of Parliament is not restricted like that of the American Congress; and because the situation of the slaves in the West Indies renders the preliminary preparation less necessary to the safety of the white population. In the British West Indies, the slaves are dispersed among eighteen or twenty islands, where the military or naval power of the mother country might easily be applied to quell insurrections. In the United States, there are above two million of slaves spread over a part only of the surface of the Union, with no large military force to overawe them, and no obstacle to a rapid combination of insurgents. We presume that the people in England would feel somewhat differently on the subject of emancipation, if the slaves were among themselves, and the perils of this moral volcano were constantly impending over their own heads.

Besides these general considerations, there is one which affects the Baptist General Convention. There is now a pleasing degree of union among the multiplying thousands of Baptists throughout the land. Brethren from all parts of the country, unite in our General Convention, and co-operate in sending the gospel to the heathen. Our southern brethren are liberal and zealous in the promotion of every holy enterprise for the extension of the gospel. They are, generally, both ministers and people, slave-holders; not because they think slavery right, but because it was firmly rooted long before they were born, and because they believe that slavery cannot be instantly abolished. We are confident, that a great portion of our brethren at the south would rejoice to see any practicable scheme devised for relieving the country from slavery.

We have the best evidence that our slave-holding brethren are Christians, sincere followers of the Lord Jesus. In every other part of their conduct, they adorn the doctrine of God our Saviour. We cannot, therefore, feel that it is right to use language or adopt measures which might tend to break the ties that unite them to us in our General Convention, and in numerous other benevolent Societies; and to array brother against brother, church against church, and association against association, in a contest about slavery.

We have presented these considerations, dear brethren, as among the reasons which compel us to believe, that it is not the duty of the Baptist General Convention, or of the Board of Missions, to interfere with the subject of slavery. It ought indeed, to be discussed at all proper times, and in all suitable modes. We believe that the progress of public opinion in reference to slavery, is very rapid; and we are quite sure, that it cannot be accelerated by any interference, which our southern brethren would regard as an invasion of their political rights, or as an impeachment of their Christian character.

Most earnestly praying that the Father of Lights will illumine our path, and guide us all to the adoption of such measures as shall advance His glory, and secure the temporal and eternal happiness of all men, we are, dear brethren, your affectionate fellow-servants.

LUCIUS BOLLES, Cor. Sec'y.

"I'VE NO NOTION OF DYING SO."

[Furnished for the Pastor's Journal.]

"Yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live; and after that they go to the dead."—Eccles. ix. 3.

A—B— was a son of wealthy, influential parents, in one of the northern counties of New York. He commenced business for himself early in life and exhibited considerable shrewdness and energy of mind. But the safeguards of virtue and piety did not shield him in the perilous season of youth; and he soon became (in the language of the world) a bold, generous-hearted fellow; growing in popularity and wealth. He was above the fear of religious admonition or commands, and was considered quite able to confute any Christian believer. He was, indeed, a young man of promise; but his life was a dreadful illustration of the words of Holy Writ, placed at the head of this article; and his last end was a scene of thickening horrors, to which I would point every sinner, particularly young men who may read this sketch. The substance of what I am about to relate is well known in the neighborhood where he lived and died.

About a year before his death, and not above five years ago, A—B— was riding with an intimate friend, when the conversion which follows, was held. This friend, as he now says, was, at the time, considerably impressed by religious truth; but, that he might be comforted in his impenitence by the skepticism of his more intelligent and reckless comrade, or for some other reason, he felt desirous to know B—'s sentiments fully on religion. Accordingly, after a little hesitation, he commenced by saying:

"B—, you and I have been much together, and have confidence, I believe, in each other as friends. We have conversed freely upon almost every subject; but there is one that we have never seriously talked about. It is a subject that has troubled me for some time; and I should like to know what are really your candid opinions. If you don't wish to have them told, I will keep the matter to myself."

"O certainly," was the reply, "I've no objection against making known any of my opinions."

"Well then," said Henry, (for so I will name his friend) "what do you think about the Bible? Is it true? And is there any such thing as religion, or is it all a delusion?"

"Why, as to that," said B—, "I've no more doubt that there is a God, and that religion is a reality and that it is necessary to be what the Christians call pious, in order to be happy hereafter, than that we are riding together."

Henry was greatly surprised; and looking at him intently, to see whether there was not designed trifling, B—, proceeded—

"It is plain enough, that the Bible is true. It's a book that no mere man could ever have written; and a book, in my opinion, that no one, however wicked he may be, can read, and believe in his heart to be an imposition. I have tried often to believe so. And no one can look at the Christian religion, and see what it is designed to effect; without feeling that it must be from God. In fact, no man can be a Deist who is not a fool. For reason and conscience confirm the Christian doctrines, and satisfy me, that

there is a place of happiness and of misery hereafter."

Henry was amazed by these confessions, from one who had been nurtured in infidelity, and was regarded by the pious, as a heaven-daring young man. At length he replied, "If this is your belief, B—, you're in an awful situation: What can you think of your present course?"

"Why, it's a pretty bad one, to be sure: But *I*'ve no notion of dying so, I calculate to become a Christian. But the fact is, a man must have property; unless he has, he is scarcely respected by the church. And I mean to make money, and enjoy life; and when I've got things around me to my mind, then I will be liberal, and feed the poor, and do good: that's the way church members do."

"But how long do you think it will be safe for you to indulge your present habits? Being out late, and drinking, have already injured your health."

"I've thought of that," answered B—, "But I'm young and hearty; though I do mean to quit cards and drinking pretty soon."

"I speak as a friend, B—; but I didn't suppose from what I've heard you say, that you believed in a Saviour, or in heaven or hell."

"I do, as much as you or any man."

"Do you remember playing cards at ———." And here Henry referred to most horrid profanity, uttered during a night of carousal.

"Oh, when I swore, so I was a little intoxicated; but I felt sorry for it afterwards. I know it's wrong, and I always feel sorry. But when I'm among those fellows, I can't very well help it."

"But how often," continued his still doubting querist, "have I heard you say that religion was nothing but a kind of priestcraft, and that Christians were a pack of cursed fools?"

"I know I've said so, when they've crossed my path, and made me angry. And I think now, that a good many of those who pretend to be Christians, are nothing but hypocrites. But that there is real religion, and that there are some who possess it, and have what you and I know nothing about, it's no use to deny."

The conversation continued much in this strain for some time; and, it is useless to say, made a deep and most happy impression on the mind of Henry.

As for his companion, madness was in his heart so long as he lived, and he soon went to the dead. He continued to drink, until he was known to be a drunkard. He mingled with gamblers, till his moral sensibilities seemed wholly blunted. At length, after a night of dissipation he started for home—was thrown from his wagon, and badly bruised: disease set in, with dreadful severity, upon his constitution, greatly enfeebled by irregularities; and in a little space, delirium tremens hurried him to his grave!

Now, while every reader may well be astonished at the inconsistencies, as well as shocked at the impiety of this poor wretch—yet can, they avoid seeing that his character is essentially that of thousands, who mean finally to enter the kingdom of heaven? Are there not many who read this, respectable before the world, free, as they think, from gross vices, and from danger, that have already entered the path which sunk this young man to eternal night. Let the gay and the fashionable remember, that the steps which take hold on hell are, by no means seldom, those

which first lead to the convivial card party. They here find an atmosphere peculiarly intoxicating; which renders serious society, and instructive employment, altogether distasteful; and are drawn, step by step, into the associated vices which destroy both body and soul.

Let the sinner who shall peruse this, remember, also that, however confident and bold he may be in skepticism, his confidence will desert him at the hour of need. Nay, his hopes from any system of infidelity will vanish now, if he will only set down and reflect, if he will listen, for a few hours, to the sober decisions of reason and conscience.

And, finally, let not the sinner imagine that religion is something always, as it were, waiting on him: a prize, which, at any future time, he has little more to do, than to reach out his hand and take. It is not so. And yet many trust in this delusion, and quiet themselves with this hope, at the very hour that they are passing the bounds of mercy. Reader! are you saying, "I've no notion of dying as I am—I mean to become a Christian?" Beware!

ANECDOTE.

The late Rev. Dr. C. Evans, of Bristol, having once to travel from home, wrote to a poor congregation, to say that he should have occasion to stay a night in their village, and that if it were agreeable to them, he would give them a sermon. The poor people hesitated for some time, but at length permitted him to preach. After sermon he found them in a far happier mood than when he first came among them, and could not forbear inquiring into the reason of all this. "Why, sir, to tell you the truth," said one of them; "knowing that you were a very learned man, and that you were a teacher of young ministers, we were much afraid we should not understand you; but you have been quite as plain as any minister we ever hear." "Ay, ay," the doctor replied, "you entirely misunderstood the nature of learning, my friend: its design is to make things so plain that they cannot be misunderstood." Similar was the view of Archbishop Leighton, who says, in one of his charges to his clergy, "How much learning, my brethren, is required to make these things plain!"

Temperance Reform.

ASTOUNDING STATISTICS.

The enemies of our cause have charged us time and again with exaggeration, and many friends that have not had opportunity to look closely into the matter, have questioned that there were even 300,000 drunkards in the Union. Let friends and foes look at the following facts, gathered up by a faithful agent who has visited every family in the places specified. It may be stated too, without fear of contradiction, that in no part of the Union, has the Temperance cause made greater progress than in those examined.

In the Ten towns in Seneca county, containing a population of 20,868, and 3,651 families, there were found to be 11,432 that were temperate; 8,662 occasional drinkers, and 768 drunkards. **SEVEN HUNDRED AND SIXTY EIGHT DRUNKARDS** in a population of 20,864!! We have no right to say that any of the 8,662 occasional drinkers

are drunkards, but was the question answered faithfully by the consciences of all of them, or by their wives and children, we have little doubt that there would be a fearful number to be added to the 768. If a population of 20,864 gives 768 known public drunkards, what will be the whole number for the Union, estimating the population at 14 millions—Answer—515,860!! In Seneca county there is a known drunkard to every five families, and one to every twenty-seven of the population.

In seven towns in Yates county, where the Recorder is furnished every family, 3,332 families furnish six hundred ninety-four drunkards; one to twenty-eight of the population.

In five towns in Cayuga county, 1,254 families furnish 242 drunkards; one to twenty-three of the population.

These are fearful statements, but they are true. If such are the results of examination in the most temperate districts of our country, what would be the returns should the whole Union be canvassed? We fear the number would exceed all former calculations. Add to those that are known to be drunkards, all those that are in fact so, but not yet numbered among the lost by the world at large, and we fear the whole army of drunkards, and those rapidly becoming so, will fall little short of a million!

Although in our little sheet, we may not say anything to the friends of temperance (fearing to give offence) relative to the injurious influence of fermented drink, yet we will say boldly, and without the fear of contradiction to the whole army of poor miserable debased drunkards in the Union and the world, that the only cure for them is entire and total abstinence from all that can intoxicate. *Not one* of them can have any other hope than to fill a drunkard's grave, and a drunkard's eternity, so long as they tamper with any stimulating drinks.

Temp. Recorder.

MASSACHUSETTS LEGISLATURE.

THE NEW LICENSE LAW.—The following is a copy of the Law, concerning the traffic in distilled spirits, reported in the House of Representatives, on Friday last, by a Special Committee composed of the following gentlemen, viz: Messrs. Foster of Worcester, Fairbanks of Boston, Bennet of Beverly, J. G. Whittier of Haverhill, Farwell of Cambridge, Hubbard of Goshen, Tremain of Lee, Stoddard of Northampton, Morse of Dedham, Hathaway of Dighton, T. A. Green of New Bedford, and Murdock of Carver.

An act concerning the traffic in Distilled Spirits.

Sec. 1. Be it enacted by the Senate and House of Representatives, in General Court assembled, and by the authority of the same, that from and after the first day of April next, no brandy, rum, gin, or other distilled spirits shall be sold in any city or town in this Commonwealth, in less quantity than twenty-eight gallons to be delivered and carried away all at one time, without license being had therefore; nor should any license for the sale of brandy, rum, gin, or other distilled spirits, be granted in any city or town, agreeably to the provisions of the act of 1832, chapter 166, unless a majority of the legal voters residing in such city or town, shall, in the months of March or April, vote that such licenses may be granted therein, for the year ensuing. Provided, however, That licenses may be granted for the sale of distilled spirits to be used solely for manufacturing or medicinal purposes, under the provisions of

the act above referred to, in the same manner as if this act had not been passed—and for all such licenses no excise or fee shall in any case be required.

Sec. 2. Be it further enacted, That in all cases arising under this act, and the act of 1832, chapter 166, where the penalty does not exceed twenty dollars, any justice of the peace in the county where he resides, shall have the same jurisdiction that the Police Court now has in the city of Boston, subject to the right of appeal to the Court of Common Pleas.

Sec. 3. Be it further enacted, That so much of 1832, chapter 166, as is inconsistent with the provisions of this act, be and the same is hereby repealed.

TAVERN KEEPERS.

Do temperance men deal justly with tavern keepers? We fear not always. * They too often use their fire and accommodations, and leave without paying a farthing. Well may the inn-keeper express his contempt for these cold water travelers. Let every friend of temperance see that he does not bring reproach on our holy cause by such meanness. If you require fire to warm you, or a room to rest in, and nothing more, pay for them; it is a fair claim on you. Let this be done universally, and the character of cold water travelers would rise, and thousands of bars throughout our land would fall. Have temperance men considered this matter enough? We fear not. We wish they would without delay consider it. We hope, too, that landlords will not hesitate to receive compensation for those comforts that the weary traveler finds in their houses, even if those comforts do not consist in eating, drinking, or sleeping.

Temp. Rec.

EASY METHOD OF ANALYZING ANY FERMENTED OR DISTILLED LIQUOR, SO AS TO ASCERTAIN ABOUT HOW MUCH ALCOHOL IT CONTAINS.

Take a common Florence flask, or any other clear glass bottle, and fill it about three-fourths full of the liquor to be examined. Into this, drop lump by lump pure pearlash, heated red hot in a common fire, until you have put in as much as you have reason to suppose there may be of water in the fluid under examination. The pearlash will absorb the water, and leave the alcohol in a state of considerable purity, occupying the upper part of the bottle, from which it may be removed, weighed, measured, tasted, burned, or tested in any other way you please. Cider, ale, wine or beer, will, when treated in this way give, up a large part of the fire alcohol they contain. The experiment has been repeated from time to time in Albany,—once before several members of the Presbytery, and invariably with the same convincing and satisfactory results.—*Temp. Rec.*

Captain Ebenezer Eaton, chairman of the Select men, and overseer of the Poor in Dorchester, Massachusetts, was recently tried, found guilty, and fined thirty dollars, for *retailing spirituous liquors to be drank on his premises contrary to law!* All his titles could not save him from the just indignation of a community who are beginning to understand, and venturing to assert their rights.—*Temp. Rec.*

The Rev. C. S. Stewart, we understand, has been appointed to the chaplaincy of the naval station of this city and Brooklyn.—*ib.*

If thou art not afraid of the world, I fear thou art a friend of the world, and an enemy to God.

Revivals.

From the Richmond Telegraph.

*Second Presbyterian (Late Rev. W. C. Walton's)
Church, Alexandria, D. C.*

Brother Converse—Permit me, through your paper, to give some account of a glorious work of grace in this church. This church, you know, was greatly blessed of the Lord, while under the pastoral care of the devoted Walton, but had not enjoyed any special refreshing since he left for Hartford, till a few weeks ago.

The Rev. T. Spencer, of Auburn, N. Y. was providentially thrown amongst us, and presented to our people on the second Sabbath of December last, the cause of the A. H. M. Society. On the following Tuesday evening, the church which had been praying for a revival, and intended commencing a protracted meeting after some weeks, feeling that they were then called upon by God in his providence, at once, with humble dependence on Him for a blessing, to make special effort, solemnly agreed to take upon them the responsibility of a series of meetings. Thursday, 18th December, was observed as a day of fasting and prayer, and at night of the same day, our meetings commenced. Brother Spencer preached.—And here I may observe that he did nearly all the preaching while our meetings continued. We were also assisted by brother Noble, of Washington city. We continued our protracted meeting until Sabbath, 28th Dec., at night, having preaching twice or thrice every day, a prayer meeting always before service in the morning, and generally in the afternoon, and in the evening. After the 28th, we continued to have preaching for another week at night, and frequently in the afternoon, but then mostly to the converts.

During these meetings, we adopted no measures, except those which occasion called for, and to which the Lord appeared to direct, and of which he evidently approved. Only twice, were any of the impenitent called forward, and then not to occupy what is generally called an anxious seat, but simply that an opportunity might be afforded for personal conversation. Generally after preaching at night, a conversation meeting was held in the lecture room, to which those were invited who desired to converse familiarly on the subject of their salvation. A similar meeting was also frequently held in the lecture room before preaching in the morning and afternoons. During these meetings, except in one instance and by one person, was there seen no animal excitement, and no sympathetic feeling. The preaching was solemn, plain, and pointed—the truth was forcibly presented and attended by the power of the Holy Ghost, and convictions were clear and deep. The meetings were the Lord's in the commencement, progress, and conclusion.

During this refreshing, there were hopefully converted to God, from 80 to 100 souls, mostly adults, and a goodly number of men. These were chiefly however from other congregations, and will most of them join other churches. In fact there were not in our congregation before our meetings commenced, more than 40 impenitent persons over 15 or 16 years of age. Our communion, which should regularly have

taken place on the first Sabbath of January, was postponed in order to prevent hasty admissions, and for other reasons, till the first of February, (last Sabbath,) when we received to the communion of the second church, as a small portion of the fruits of this revival, 26 persons. Three others had been received by the session, but sickness prevented their coming out on that day. Among those admitted were seen the little girl of 13, and the aged man of near 70, covenanting with God and with his people. It was a solemn scene and a solemn day. I preached, and baptised three persons. Rev. Mr. Skinner, of Washington, assisted in administering the ordinance of the Lord's supper.

More, we trust, will unite with us at our next communion. Many, hopefully converted, did not come forward on this occasion, and have not yet united with any church. Either an opportunity has not yet been afforded them in other churches, or they are undecided what church to join; or through some fear or diffidence or improper view of the nature of the ordinance, they delay.

The work was so evidently of the Lord's, that the world shut its mouth, nor was a murmur from it heard.

No conversions, or not more than two or three, have taken place among us for some weeks. The Lord, however, is still manifestly with his people, and our prayer meetings are very interesting. Our congregation is composed nearly altogether of professors of religion, members of the church.—The Lord has done for us great things, whereof we are glad—to Him would we ascribe all the praise and glory. We were very unworthy of this blessing. We were as nothing; the work was all the Lord's. We would lie down in the dust, and admire the goodness of God.

Affectionately your brother in the Lord,

J. J. GRAFF.

Believers are children of the same family, members of the same son, and habitation of the same spirit; fellow-citizens, fellow-servants, fellow-travelers, and fellow heirs.

Better be a melancholy saint than a mad sinner.

Obituary.

"Man giveth up the ghost, and where is he?"

DIED.

In this city, Mrs. Elizabeth Mary Herbert, of the island of Nevis, W. I. in the 32d year of her age.

In this city, on the 28th ult., Mrs. Mary Bailey, a colored woman, aged 65.

At Stamford, Harriet, wife of John S. Winthrop, Esq.

At Huntington, on the 1st inst. of typhus fever, Roswell Judson, Esq. aged 65.

At Westfield, Mass., on the 24th ult. Thomas James, youngest son of Capt. Charles Douglas, aged 4 years. The death of this child was occasioned by swallowing a pin.

At Vernon, suddenly, Mrs. Maria Miner, aged 28, wife of Mr. Dudley T. Miner, and daughter of Mr. Samuel Rowley, of Winsted.

At Salisbury, Mr. Joseph B. Turner, aged 23, son of the Rev. Nathaniel Turner.

At Litchfield, South Farms, Mrs. Lucy Pierpont, aged 56, wife of Mr. James Pierpont.

Poetry.

FAITH GIVES THE VICTORY.

My dearest Lord, my friend unseen,
Grant me thine arm on which to lean,
And help me, through life's changing scene,
By faith to rest on thee.

Blest with a fellowship divine
Forbid it that I e'er repine,
But, as the branches to the vine,
My soul would cling to thee.

Far from my home, fatigued, distress'd,
Fain would I find a place of rest;
An exile still but not unblest,
If I can cling to thee.

Without one sigh I would dismiss
My former empty dreams of bliss—
Oh! be my consolation this,
More close to cling to thee.

Oh! has the world deceitful proved,
And earthly friends, and joy removed;
But Jesus, thou hast ever loved,
And I must cling to thee.

When I appear to tread alone
Some deserted spot with thorns o'er grown,
Then does thy love, in gentlest tone,
Whisper, "Cling close to me."

Should faith and hope be often tried,
What can I need or ask beside,
When safe, and calm, and sanctified,
My soul still clings to thee?

Need I fear Satan or the grave?
For thou art near, and strong to save;
And when I cross o'er Jordan's wave,
Let faith cling strong to thee.

Howe'er I change, whate'er befall,
If Jesus beckon—Jesus call—
He is my rock, my strength, my all—
Saviour I cling to thee.

Bap. Reg.

TO MY WIFE

More than twenty years after Marriage.

I loved thee dearly in thy glow of youth,
When health, and hope, and smiles were on thy brow;
I loved thee dearly then, but better now;
For time, that dims thine eye, hath shown thy truth
More excellently fair. Did ill betide,
Care wring my soul, or weakness waste my frame,
In every change I found thee still the same,—
A gentle friend, and comfortor, and guide.
And now from home and the so far apart,
With not a voice to soothe,—a smile to cheer,—
I feel thy worth in absence doubly dear,
And press thine image closer to my heart;
Asking of Heaven, how I shall find amends
For faith, for love like thine, thou best of wives and
friends.

REVIVAL ANECDOTE.

Rev. Mr. Finney who is now preaching a course of lectures in the city of New York on religious revivals, related one evening the following touching anecdote:—

"An individual once went into a manufactory to see the machinery. His mind was solemn, as he had been where there had been a revival, the people who labored there all knew him by sight and knew who he was. A young lady who was at work saw him, and whispered some foolish remark to her companion and laughed. The person stopped and looked at her with a feeling of grief. She stopped, her thread broke, and she was so much agitated she could not join it. She looked out of the window to compose herself, and then tried again; and again she strove to recover her self-command. At length the person spoke to her in a kind tone and asked what was the matter, and she fell to her seat overcome with weeping, and cried out, "O, I'm such a sinner." The feeling spread through the establishment like fire, and in a few hours almost every person employed there was under conviction, so much that the owners, though worldly men, were astounded and requested to have the work stop and have a prayer meeting; for they said it was a great deal more important to have these people converted than to have the works go on. And in a few days the owners and nearly every person in the establishment were hopefully converted. The eye of this individual, his solemn countenance, and his feeling rebuked the levity of the young woman, and brought her under conviction of sin, and the whole followed from so small an incident."

ANECDOTE.

Three little children, the eldest six years old, the youngest three, (whose grandmother recently died in the triumphs of faith,) were sitting together; the youngest, who had for some time been silent and thoughtful, said: "Mama, I was thinking if my dear grandma can get any thing to eat, if she is hungry." The mother replied, "My son, your precious grandma will never hunger any more." The next little one exclaimed, "No, brother, because grandma is filled with all the fullness of God;" when the eldest immediately added—"And, brother, if she was, could not she eat of the tree of life, for it stands in the midst of the garden."

Mother's Magazine.

One true christian differs from another without breach of charity, as friends love one another, though in different garbs.

None are so easily acquainted, so close knit together, and so much endeared to one another, as real christians.

It is not of so much importance in a christian, what his judgment is, as what his temper is.

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